Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Fath

Revealed in Madinah

The Merit of Surah Al-Fath

Imam Ahmad recorded from Abdullah bin Mughaffal, who said that Allah's Messenger recited Surah **Al-Fath** on the (day) of the conquest of Makkah, riding on his she-camel. He recited it in a vibrating and pleasant tone.

Muawiyah (a sub narrator) added:

> "Were I not afraid that the people would crowd around me, I would surely try to imitate and produce his recitation.''
>
> Both Al-Bukhari and Muslim recorded this Hadith through Shubah.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

إِنَّا فَتَحْنَا لَكَ فَتْحاً مُّبِيناً

48:1 Verily, We have given you a manifest victory.

لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَطاً مُّسْتَقِيماً

48:2 That Allah may forgive you your sins of the past and the future, and complete His favor on you, and guide you on the straight path,

وَيَنصُرَكَ اللَّهُ نَصْراً عَزِيزاً

48:3 And that Allah may help you with strong help.

The Reason behind revealing Surat Al-Fath

This honorable Surah was revealed after the Messenger of Allah returned from the area of **Al-Hudaybiyyah**, during the month of **Dhul-Qadah**, in the sixth year of **Hijrah**. This is when the idolators prevented him from reaching **Al-Masjid Al-Haram** to perform the **Umrah** he intended.

They stopped the Prophet from reaching Makkah at that time, but then were prone to peace negotiations. A peace treaty was conducted stipulating that the Messenger would return this year and then come back for **Umrah** the following year. The Messenger agreed. However, some of the Companions disliked these terms, including Umar bin Al-Khattab, as we will mention in detail, Allah willing, while explaining this **Surah**.

After the Prophet slaughtered his sacrificial animals in the area where he was stopped and headed back to Al-Madinah, Allah the Exalted and Most Honored revealed this **Surah** about what occurred between him and the idolators.

Allah declared the **Al-Hudaybiyyah** peace treaty a manifest victory, because of the benefits peace would carry and the good results that did originate from it.

Abdullah bin Mas`ud and other Companions said,

> "You consider the conquering of Makkah to be **Al-Fath** (the victory), while to us, **Al-Fath** is the treaty conducted at **Al-Hـudaybiyyah**."

Jabir bin Abdullah said,

> "We only considered **Al-Fath** to be the day of **Hudaybiyyah**!''

Al-Bukhari recorded that Al-Bara (bin Azib) said,

> "You consider **Al-Fath** to be the conquest of Makkah, which was indeed a victory. However, we consider **Al-Fath** to be the pledge of **Ar-Ridwan** on the Day of **Al-Hudaybiyyah**. Then, we were fourteen hundred with the Messenger of Allah.
>
> **Al-Hudaybiyyah** had a well, whose water we consumed, not leaving a drop of water in it. When the news of what happened reached the Messenger of Allah, he came towards us and sat on the edge of the well. Then he asked to be brought a bucket of water and used it for ablution. He next rinsed his mouth, invoked Allah and poured that water into the well. Soon after, that well provided us, as well as our animals, with sufficient water, in whatever amount of water we wished."

Imam Ahmad recorded that Umar bin Al-Khattab said,

> "We were with the Messenger of Allah on a trip, and I asked him about a matter three times, but he did not answer me. So I said to myself, `May your mother lose you, O son of Al-Khattab! You were stubborn in repeating your question three times to the Messenger of Allah; each time he did not respond to you.' So I mounted my animal, my camel, and went ahead for fear that a part of the Qur'an might be revealed in my case. Suddenly, I heard a caller calling, `O Umar!' So, I went to the Messenger while fearing that part of the Qur'an was revealed about me. The Prophet said,
>
> نَزَلَ عَلَيَّ الْبَارِحَةَ سُورَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا:
>
> Last night, a Surah was revealed to me that is dearer to me than this life and all that it contains:
>
> إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا
>
> لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ ...

Verily, We have given you a manifest victory. That Allah may forgive you your sins of the past and the future.

Al-Bukhari, At-Tirmidhi and An-Nasa'i collected this Hadith from several chains of narration through Malik, may Allah grant him His mercy.

Ali bin Al-Madini commented,

"This is a good chain of narration consisting of the scholars of Al-Madinah.''

Imam Ahmad recorded that Anas bin Malik said,

"This Ayah was revealed to the Prophet, **لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ** (That Allah may forgive you your sins of the past and the future), on his return from **Al-Hudaybiyyah**. The Prophet said,

لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ آيَةٌ أَحَبُّ إِلَيَّ مِمَّا عَلَى الْأَرْض

Tonight, an Ayah, that is dearer to me than all that the earth carries, was revealed to me.

The Prophet recited the Ayah to them. They said,

`Congratulations, O Allah's Messenger! Allah the Exalted and Most Honored has stated what He will do with you. So what will He do with us?'

These Ayat were revealed to the Prophet,

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا

That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever. and He may expiate from them their sins; and that is with Allah supreme success.

This Hadith is recorded in the Two Sahihs.

Imam Ahmad recorded that Al-Mughirah bin Shubah said,

> "The Prophet used to pray until both his feet were swollen. He was asked, `Has not Allah forgiven you all your sins of the past and of future?'
>
> He said,
>
> أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟
>
> > Should I not be a thankful servant?''
>
> The two collectors of the Sahihs collected this Hadith, as well as, the rest of the Group, except Abu Dawud.

Allah's statement,

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا (١)

> Verily, We have given you a manifest victory.
>
> > means, clear and apparent victory.
>
> This Ayah is about the treaty at **Al-Hudaybiyyah**, which resulted in great goodness, including people embracing Islam in large crowds and having the chance to meet each other openly. During that time, the believers preached to the idolators and thus beneficial knowledge and faith spread all around.

Allah's statement,

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ ...

> That Allah may forgive you your sins of the past and the future,
>
> > contains one of the special virtues of the Messenger, and no one else shares this honor with him. There is not an authentic Hadith that states that any person other than the Messenger earned forgiveness for all of his sins of the past and future on account of performing good deeds. This, indeed, is a great honor for the Messenger of Allah, who fulfilled the requirements of Allah's

obedience, righteousness and straightness at a level never surpassed by a human being in past generations, nor will it ever be surpassed in the generations to come. Muhammad is the perfect human being and the leader and chief of all mankind in this life and the Hereafter. And since he was, and will always be, the most obedient of Allah's creation to Him and the most honoring of Allah's commands and prohibitions, he said when his she- camel insisted on kneeling down,

حَبَسَها حَابِسُ الْفِيلِ

He Who stopped the elephant, has stopped her too.

The Prophet then declared,

وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِّي الْيَوْمَ شَيْئًا يُعَظِّمُونَ بِهِ حُرُمَاتِ اللهِ إِلَّا أَجَبْتُهُمْ إِلَيْهَا

By the Name of Him in Whose Hand my soul is, this day, if they ask me anything which will respect the ordinances of Allah, I will grant it to them.

And when the Messenger obeyed Allah and accepted the peace offer from the Quraysh, Allah the Exalted said to him,

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ ...

Verily, We have given you a manifest victory. That Allah may forgive you your sins of the past and the future, and complete His favor on you, (in this life and the Hereafter),

... وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا (٢)

and guide you on the straight path,

(with the glorious legislation and the straight religion that He ordains on you),

وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا (٣)

And that Allah may help you with strong help.

(due to your obedience of the orders of Allah, the Exalted and Most Honored; Allah will elevate your status and give you victory above your enemies).

An authentic Hadith states,

وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا. وَمَا تَوَاضَعَ أَحَدٌ للهِ عَزَّ وَجَلَّ إِلَّا رَفَعَهُ اللهُ تَعَالَى

No servant pardons but Allah grants him honor, and none humbles himself for Allah except that Allah the exalted and sublime raises him (in rank).

Umar bin Al-Khattab said,

"You will never punish someone who disobeyed Allah with you better than obeying Allah the Exalted and Most Honored with him.''

هُوَ الَّذِى أَنزَلَ السَّكِينَةَ فِى قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُواْ إِيمَـناً مَّعَ إِيمَـنِهِمْ

48:4 He it is Who sent down As-Sakinah into the hearts of the believers, that they may grow more in faith along with their faith.

وَلِلَّهِ جُنُودُ السَّمَـوَتِ وَالاٌّرْضِ وكَانَ اللَّهُ عَلِيماً حَكِيماً

And to Allah belong the armies of the heavens and the earth, and Allah is Ever All-Knower, All-Wise.

لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَا

48:5 That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,

وَيُكَفِّرَ عَنْهُمْ سَيِّئَـتِهِمْ وَكَانَ ذَلِكَ عِندَ اللَّهِ فَوْزاً عَظِيماً

and He may expiate from them their sins; and that is with Allah supreme success,

وَيُعَذِّبَ الْمُنَـفِقِينَ وَالْمُنَـفِقَـتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَـتِ الظَّآنِّينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ

48:6 And that He may punish the hypocrites men and women, and also the idolators men and women, who think evil thoughts about Allah, for them is a disgraceful torment.

وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَآءَتْ مَصِيراً

And the anger of Allah is upon them, and He has cursed them and prepared Hell for them and worst indeed is that destination.

وَلِلَّهِ جُنُودُ السَّمَـوَتِ وَالاٌّرْضِ

48:7 And to Allah belong the armies of the heavens and the earth.

وَكَانَ اللَّهُ عَزِيزاً حَكِيماً

And Allah is Ever All-Powerful, All-Wise.

Allah sent down the Sakinah into the Hearts of the Believers

Allah the Exalted said,

هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ ...

He it is Who sent down **As-Sakinah** into the hearts of the believers, that they may grow more in faith along with their faith.

meaning, tranquility.

Qatadah commented,

"Grace into the hearts of the believers'',

that is, the Companions, may Allah be pleased with them, on the Day of **Al-Hudaybiyyah**.

The companions were they, who accepted the call of Allah and His Messenger and obeyed the decisions of Allah and His Messenger. When their hearts felt content with acceptance and were at peace, Allah increased their faith, joining it to the faith they already had.

Al-Bukhari, and other Imams, relied on this Ayah as proof that faith increases and decreases in the hearts.

Allah the Exalted said next that had He willed, He would have inflicted defeat on the disbelievers, Allah says;

... وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ...

And to Allah belong the armies of the heavens and the earth,

and had He willed to send only one angel to them, that angel would have brought destruction to all what they had. However, Allah the Exalted willed **Jihad** and fighting to be established for, and by, the believers for great wisdom, clear reasons and unequivocal evidences that He had in all this.

This is why Allah the Great said next,

... وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (٤)

and Allah is Ever All-Knower, All-Wise.

Allah the Exalted and Most Honored said,

لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ...

That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,

We mentioned the Hadith that Anas narrated in which the Companions said,

"Congratulations, O Allah's Messenger! This good news is for you, so what good news do we have?''

Allah the Exalted sent down this Ayah, **لِيُدْخِلَ الْمُؤْمِنِين وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا** (That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever),

meaning they will remain in Paradise forever,

... وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ...

and He may expiate from them their sins;

Allah will not punish them for their errors and mistakes. Rather, He will forgive, absolve and pardon them and cover the errors, grant mercy and appreciate,

... وَكَانَ ذَلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا (٥)

and that is with Allah supreme success.

Allah the Exalted said in a similar Ayah,

فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. (3:185)

Allah said,

وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ ...

And that He may punish the hypocrites, men and women, and also the idolators, men and women, who think evil thoughts about Allah,

who question the wisdom in Allah's decisions and think that the Messenger and his Companions, may Allah be pleased with them, might be killed and exterminated.

This is why Allah the Exalted said,

... عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ ...

for them is a disgraceful torment. And the anger of Allah is upon them, and He has cursed them,

(He has cast them away from His mercy),

... وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءتْ مَصِيرًا (٦)

and prepared Hell for them -- and worst indeed is that destination.

Allah the Exalted and Most Honored asserted His ability to take revenge from the enemies of Islam and all disbelievers and hypocrites,

وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (٧)

And to Allah belong the armies of the heavens and the earth. And Allah is Ever All-Powerful, All-Wise.

إِنَّآ أَرْسَلْنَـكَ شَـهِداً وَمُبَشِّراً وَنَذِيراً

48:8 Verily, We have sent you as a witness, as a bearer of glad tidings, and as a warner.

لِّتُؤْمِنُواْ بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلاً

48:9 In order that you (O mankind) may believe in Allah and His Messenger and that you Tu`azziruh and Tuwaqqiruh, and Tusabbihuh Bukrah and Asila.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

48:10. Verily, those who give pledge to you, they are giving pledge to Allah.

The Hand of Allah is over their hands.

فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَى نَفْسِهِ

Then whosoever breaks his pledge, breaks it only to his own harm;

وَمَنْ أَوْفَى بِمَا عَـهَدَ عَلَيْهِ اللَّهَ فَسَيُؤْتِيهِ أَجْراً عَظِيماً

and whosoever fulfills what he has the covenants he makes with Allah, He will bestow on him a great reward.

Qualities of the Messenger of Allah

Allah the Exalted says to His Prophet, Muhammad,

إِنَّا أَرْسَلْنَاكَ شَاهِدًا ...

Verily, We have sent you as a witness, (of the creation),

... وَمُبَشِّرًا ...

as a bearer of glad tidings, (to the believers),

... وَنَذِيرًا (٨)

and as a warner. (to the disbelievers).

We explained these meanings in the Tafsir of Surah **Al-Ahzab**.

Allah said,

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ ...

In order that you may believe in Allah and His Messenger, and that you **Tu`azziruh** (or you honor him, according to Abdullah bin Abbas and several others),

... وَتُوَقِّرُوهُ ...

and **Tuwaqqiruh**, (where **Tawqir** means, respect, honor and high regard),

... وَتُسَبِّحُوهُ ...

and that you **Tusabbihuh**, (glorify Allah's praises),

... بُكْرَةً وَأَصِيلًا (٩)

Bukrah and **Asila**, (the early and late part of the day).

The Pledge of Ar-Ridwan

Allah the Exalted and Most Honored honors, regards and praises His Messenger by saying,

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ...

Verily, those who give pledge to you, they are giving pledge to Allah.

Allah the Exalted and Most High said in another Ayah,

مَّنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

> He who obeys the Messenger, has indeed obeyed Allah. (4:80)

Allah said, next,

... يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ...

The Hand of Allah is over their hands.

> meaning, He is with them, hearing their statements and witnessing their stand, having full knowledge of them inwardly and outwardly. Therefore, Allah the Exalted was indeed taking the pledge from them through His Messenger.
>
> Allah states in another ayah;

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَلَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَـتِلُونَ فِى سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالإِنجِيلِ وَالْقُرْءانِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُواْ بِبَيْعِكُمُ الَّذِى بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Verily, Allah has purchased of the believers their lives and their properties for which theirs shall be the Paradise. They fight in Allah's cause, so they kill and are killed. It is a promise in truth, binding on Him in the **Tawrah** and the **Injil** and the **Qur'an**. And who is truer to his covenant than Allah? Then rejoice in the bargain you have concluded. That is the supreme success. (9:111)

Then Allah warned,

... فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَى نَفْسِهِ ...

Then whosoever breaks his pledge breaks it only to his own harm;

And then Allah said,

... وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا (١٠)

...and whosoever fulfills what the covenants he makes with Allah, He will bestow on him a great reward. (a generous reward).

The pledge mentioned here is the pledge of **Ar-Ridwan** which was pledged under a tree, a **Samurah**, in the area of **Al-Hudaybiyyah**. The number of the Companions who gave their pledge to Allah's Messenger at that time was either 1,300, 1,400 or 1,500. However, 1,400 is the better choice.

Hadiths about the Pledge at Al-Hudaybiyyah

Al-Bukhari recorded that Jabir bin Abdullah, may Allah be pleased with him, said,

"We numbered one thousand and four hundred on the day of **Hudaybiyyah**.''

Muslim also collected this Hadith.

The Two Sahihs recorded that Jabir said;

"We numbered one thousand and four hundred at that time. The Messenger placed his hand in the water and it started gushing forth from between his fingers until everyone had quenched their thirst.''

This is a short form of the story.

Another narration of it mentioned;

The Companions became thirsty on the day of **Al-Hudaybiyyah** and the Messenger of Allah gave them an arrow from his quiver. They took the arrow, placed it in the well of **Al-Hudaybiyyah** and the water gushed out until they all satisfied their thirst.

Jabir was asked how many of them there were on that day and he said,

"We were one thousand and four hundred. And had we been a hundred thousand, that water would still have been sufficient to satisfy us all.''

In another narration collected in the Two Sahihs, Jabir bin Abdullah said;

"They were one thousand and five hundred at the time."

Al-Bukhari recorded that;

Sa`id bin Al-Musayyib was asked by Qatadah, "How many were present for the pledge of **Ar-Ridwan**?'

Sa`id said, "One thousand and five hundred.''

Qatadah posed, "Jabir bin Abdullah, (may Allah be pleased with them both), said that they were one thousand and four hundred.''

Sa`id said, "He forgot. He told me that they were one thousand and five hundred.''

However, Al-Bayhaqi commented,

> "This narration testifies that Jabir used to state that they were one thousand and five hundred, but later on remembered the true number and said that they were one thousand and four hundred.''

The Reason behind conducting the Pledge of Ar-Ridwan

Muhammad bin Ishaq bin Yasar said in his book on Sirah:

"The Messenger of Allah beckoned Umar bin Al-Khattab in order to send him to Makkah, so that he could inform the chiefs of Quraysh of the Prophet's intent (to perform **Umrah** at Makkah).

Umar said,

`O Allah's Messenger! I fear the Quraysh for my being. There are no longer any chiefs from the tribe of Bani `Adi bin Ka`b remaining in Makkah who would protect me, in addition, the Quraysh know my enmity and harshness against them. However, I could tell you about a man who is mightier than I in Makkah: Uthman bin Affan. We should send him to Abu Sufyan and the chiefs of the Quraysh informing them that you did not come to fight them, but to visit this House and to honor its holiness.'

Uthman left to Makkah. He met Aban bin Sa`id bin Al-`As upon entering Makkah or just before that. As a result, Aban took Uthman with him and extended his protection to him so he could deliver the message of Allah's Messenger.

Uthman indeed went to Abu Sufyan and the chiefs of Quraysh and imparted the Prophet's message that he was sent with. When Uthman finished delivering the Prophet's message to them they said to him,

`If you wish, you can perform **Tawaf** around the House.'

Uthman replied, `I would not do that before the Messenger of Allah gets the chance to perform **Tawaf** around it.'

So the Quraysh kept Uthman waiting in Makkah. However, the Messenger of Allah and the Muslims were told that Uthman had been killed.''

Ibn Ishaq continued,

"I was told by Abdullah bin Abu Bakr that when news of Uthman's death was conveyed to him, the Messenger of Allah said,

لَا نَبْرَحُ حَتَّى نُنَاجِزَ الْقَوْمْ

We will not leave until we fight the people.''

Ibn Ishaq continued,

"The Messenger of Allah called the Muslims to give a pledge of allegiance, resulting in the pledge of **Ar-Ridwan** being conducted under the tree.

Later, people used to say that the Messenger of Allah took the pledge from them to die. However, Jabir bin Abdullah said,

`The Messenger of Allah did not ask us to give a pledge to die (or be victorious), but that we would not run away (from battle).'

The Muslims gave their pledge and none among them held back from giving it, except Al-Jadd bin Qays from the tribe of Bani Salamah.

Jabir used to say afterwards, `By Allah, it is as if I am looking at him now next to the shoulder of his camel taking refuge behind it, so that the people did not see him.'

Soon afterwards, news came to the Messenger of Allah that the story of Uthman's death was not true.''

Al-Bukhari recorded that Nafi` said,

> "People said that Abdullah bin Umar embraced Islam before Umar, but this is not true. What happened is that on the Day of **Hudaybiyyah**, Umar sent Abdullah to bring his horse that he kept with a man from Al-Ansar, so he could use it to fight. The Messenger of Allah was then taking the pledge from the Muslims under the tree while Umar was unaware. So, Abdullah conducted his pledge and fetched the horse and brought it to Umar, who was wearing his armor in preparation for battle. Abdullah told Umar that the Messenger of Allah was accepting the pledge under the tree. Umar proceeded with Abdullah and gave his pledge to the Messenger of Allah. This is why some people thought that Abdullah bin Umar embraced Islam before Umar, may Allah be pleased with them both.''

Al-Bukhari also recorded Ibn Umar saying;

> that, the people who were with the Messenger of Allah scattered under the shade of trees. Suddenly, the people gathered around the Prophet and Umar said,
>
> "O Abdullah! Investigate why the people are gathering around Allah's Messenger.''
>
> Ibn Umar found the people giving their pledge. He gave his pledge, then went back and told Umar, who also went and gave his pledge.

In a Hadith collected by Muslim, Jabir bin Abdullah said,

> "On the day of **Al-Hudaybiyyah**, we were one thousand and four hundred. We gave the pledge of allegiance to the Prophet while Umar was holding the Prophet's hand under the tree, which was a **Samurah** (a kind of thorny tree). We gave the pledge to him not to run away (from battle). We did not give the pledge to die.''

Muslim recorded that Ma`qil bin Yasar, may Allah be pleased with him, said,

> "On the day of the Tree, while the Prophet was taking the pledge from the people, I was holding a branch of that tree away from his head. We were fourteen

hundred. We did not give him our pledge to die, but gave the pledge not to run from battle.''

However, Al-Bukhari recorded that Salamah bin Al-Akwa, may Allah be pleased with him, said,

"I gave the pledge to the Messenger of Allah under the tree.''

Yazid asked him, "O Abu Maslamah, to what did you pledge at that time''

Salamah said, "To die!''

Al-Bukhari also collected a Hadith from Salamah bin Al-Akwa that he said,

"I gave my pledge to the Messenger of Allah on the day of **Hudaybiyyah**. I stood to the side and the Messenger said,

يَا سَلَمَةُ أَلَا تُبَايِعُ؟

Why not give the pledge, O Salamah?

and I said, `I did.'

He said, قَبِلْ فَبَايِع Come and give pledge.

I went close to him and gave him my pledge.'''

Salamah was asked, "What was the pledge that you gave then, O Salamah''

Salamah said, "To die.''

Muslim collected this Hadith as well, while Al-Bukhari collected from Abbad bin Tamim that the pledge they gave was to die.

Al-Bayhaqi recorded that Salamah bin Al-Akwa, may Allah be pleased with him said,

"We went to **Al-Hudaybiyyah** with the Messenger of Allah, and we numbered fourteen hundred at that time. We reached the well and found around fifty sheep

drinking from it, but its water was barely sufficient for them. The Messenger of Allah sat on its rim, invoked Allah and spat in the well and its water gushed out. We made our animals drink from it and also drank from it. Next, the Messenger of Allah called the people to give the pledge when he was under the tree, and I was among the first to give the pledge to him. The remaining people then started giving the pledge. When about half the people have given the pledge, the Messenger said to me,

بَايِعْنِي يَا سَلَمَةَ

Give me the pledge, O Salamah!

I said, `O Allah's Messenger! I have already pledged my pledge in the first group of people.'

He said, وَأَيْضًا Do it again.

So I pledged my pledge again. He also saw that I was not wearing any armor and gave me some.

He went on accepting the pledge from the people. When they were about to finish, he said,

أَلَا تُبَايِــعُ يَا سَلَمَةُ؟

Will you not give me your pledge, O Salamah!

I said, `O Allah's Messenger! I have given you the pledge in the beginning and the middle. '

He said, وَأَيْضًا Do it again.

I gave him my pledge for a third time.

The Messenger of Allah asked me,

يَا سَلَمَةُ أَيْنَ حَجَفَتُكَ أَوْ دَرَقَتُكَ الَّتِي أَعْطَيْتُكَ؟

Where is the armor that I gave you O Salamah?

I said, `O Allah's Messenger! `Amir met me and I found that he did not have a shield, so I gave it to him.'

The Messenger of Allah laughed and said to me,

إِنَّكَ كَالَّذِي قَالَ الْأَوَّلُ اللَّهُمَّ أَبْغِنِي حَبِيبًا هُوَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي

> You are just like the man of old times who said, `O Allah! Give me a dear person who is dearer to me than myself!'

Then the idolators of Makkah sent a delegation asking for a peace treaty, and we agreed to make peace.

I used to work for Talhah bin Ubaydullah, may Allah be pleased with him, by providing water for his horse. For taking care of it, Talhah gave me a portion of his food. I had left my family and wealth and migrated to Allah and His Messenger (so I was poor).

After the people of Makkah and us conducted peace and were freely mingling with each other, I went by a tree, removed its thorny branches and rested under its shade. Four of the idolators of Makkah stood close to me and started mentioning the Messenger of Allah in an improper way and I hated being close to them. So, I moved under the shade of another tree. They hanged their weapons and rested under it. Meanwhile, a caller shouted these words from the bottom of the valley,

`O Emigrants! Ibn Zunaym was killed,'

so I held my sword and went after the four idolators. They were asleep, so I took possession of their weapons and held them in my hand, saying,

`By He Who has honored the face of Muhammad, if any one of you raises his head, I will strike that which holds his eyes!'

I brought them to the Messenger of Allah, while my uncle Amir brought another man, an idolator, whose name was Mikraz, and I and my uncle brought the men to the Messenger of Allah. The number of captured idolators swelled to seventy. The Messenger of Allah looked at them and said,

دَعُوهُمْ يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَثِنَاه

Let them go, for theirs will be the initiation of hostilities and its burden.

The Messenger of Allah forgave them and Allah the Exalted and Most Honored said,

وَهُوَ الَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ

And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. (48:24)

Muslim collected a narration that is the same or similar.

The Two Sahihs recorded that Sa`id bin Al-Musayyib said,

"My father was among those who gave the pledge to the Messenger of Allah under the tree. He said, `In the following year, we went for **Hajj** and we could not find the tree.' Therefore, if you know where that tree is, then you have more knowledge!''

Abu Bakr Al-Humaydi recorded that Jabir said,

"When the Messenger of Allah called the people to the pledge, we found a man from our tribe whose name is Al-Jadd bin Qays, hiding under the shoulder of his camel.''

Muslim collected this Hadith.

Al-Humaydi also recorded that `Amr said that he heard Jabir say,

"On the day of **Hudaybiyyah**, we were one thousand and four hundred and the Messenger of Allah said to us,

أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ الْيَوْمْ

Today, you are the best people on the earth.

Jabir went on saying,

"If I still had my sight, I would have shown you the tree.''

Sufyan commented that the Companions later on differed over the location of the tree of **Al-Hudaybiyyah**; the Two Sahihs collected this statement from him.

Imam Ahmad recorded that Jabir said that the Messenger of Allah said,

لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ

None among those who gave the pledge under the tree shall enter Hellfire.

Abdullah bin Imam Ahmad recorded that Jabir said that the Messenger of Allah said,

مَنْ يَصْعَدُ الثَّنِيَّةَ ثَنِيَّةَ الْمُرَارِ فَإِنَّهُ يُحَطُّ عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيل

He who ascends **Thaniyyah** (i.e. a mountainous pass), the Thaniyyah of Al-Murar, will have as much of his sins relieved for him as the sins that were relieved from the Children of Israel.

The first to ascend that hill were the horsemen of (the **Ansar** tribe of) Banu Al-Khazraj, then the Muslims followed suit.

The Prophet said,

كُلُّكُمْ مَغْفُورٌ لَهُ إِلَّا صَاحِبَ الْجَمَلِ الْأَحْمَرِ

All of you will be forgiven, except the owner of the red camel.

We said to him, "Come, let the Messenger of Allah invoke Allah to forgive you,'' but he said, "By Allah! Finding my lost camel is dearer to me than having your companion invoke Allah to forgive me. ''

That man was only looking for his lost camel.

Muslim collected this Hadith from Ubaydullah (from Jabir).

Muslim also recorded that Abu Az-Zubayr heard Jabir say,

"Umm Mubashshir told me that she heard the Messenger of Allah saying, while he was with Hafsah,

لَا يَدْخُلُ النَّارَ إِنْ شَاءَ اللهُ تَعَالَى مِنْ أَصْحَابِ الشَّجَرَةِ الَّذِينَ بَايَعُوا تَحْتَهَا، أَحَدٌ

Allah willing, none of the Companions of the tree, who gave the pledge under it, will ever enter Hellfire.

She said, `No, O Allah's Messenger.'

The Prophet rebuked her but Hafsah said,

وَإِن مِّنكُمْ إِلاَّ وَارِدُهَا

There is not one of you but will pass over it (Hell). (19:71)

but the Prophet responded,

قَدْ قَالَ اللهُ تَعَالَى:

Allah the Exalted said next,

ثُمَّ نُنَجِّى الَّذِينَ اتَّقَواْ وَّنَذَرُ الظَّـلِمِينَ فِيهَا جِثِيّاً

Then We shall save those who had **Taqwa** and We shall leave the wrongdoers therein on their knees. (19:71)

Muslim also narrated that Jabir said,

"A slave of Hatib bin Abi Balta`ah came to the Messenger complaining against Hatib and saying, `O Allah's Messenger! Hatib shall surely enter Hell.'

The Messenger of Allah replied,

كَذَبْتَ لَا يَدْخُلُهَا فَإِنَّهُ قَدْ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّة

You lie, he shall never enter the Fire; he participated in **Badr** and **Al-Hudaybiyyah**.

This is why Allah the Exalted said while praising these Companions,

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

Verily, those who give pledge to you, they are giving pledge to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge breaks it only to his own harm; and whosoever fulfills whatever covenant he has made with Allah, He will bestow on him a great reward.

Allah the Exalted and Most Honored said in another Ayah,

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

Indeed, Allah was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down tranquility upon them, and He rewarded them with a near victory. (48:18)

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الأَعْرَابِ شَغَلَتْنَآ أَمْوَلُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا

48:11 Those of the Bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us.''

يَقُولُونَ بِأَلْسِنَتِهِمْ مَّا لَيْسَ فِى قُلُوبِهِمْ

They say with their tongues what is not in their hearts.

قُلْ فَمَن يَمْلِكُ لَكُمْ مِّنَ اللَّهِ شَيْئاً إِنْ أَرَادَ بِكُمْ ضَرّاً أَوْ أَرَادَ بِكُمْ نَفْعاً

Say: "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit?"

بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيراً

Nay, but Allah is Aware of what you do.

بَلْ ظَنَنْتُمْ أَن لَّن يَنقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَداً

48:12 Nay, but you thought that the Messenger and the believers would never return to their families,

وَزُيِّنَ ذَلِكَ فِى قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ السَّوْءِ وَكُنتُمْ قَوْماً بُوراً

and that was made fair seeming in your hearts, and you did think an evil thought and you became a Bura.''

وَمَن لَّمْ يُؤْمِن بِاللَّهِ وَرَسُولِهِ فَإِنَّآ أَعْتَدْنَا لِلْكَـفِرِينَ سَعِيراً

48:13 And whosoever does not believe in Allah and His Messenger, then verily, We have prepared for the disbelievers a blazing Fire.

وَلِلَّهِ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ

48:14 And to Allah belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills.

وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

And Allah is Forgiving, Most Merciful.

The Fabricated Excuse offered by Those Who lagged behind and did not participate in Al-HÈudaybiyyah; Allah's Warning for Them

Allah informs to His Messenger,

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ...

Those of the Bedouins who lagged behind will say to you:

"Our possessions and our families occupied us, so ask forgiveness for us.''

Allah informs His Messenger of the excuses that the Bedouins who lagged behind would offer him, those Bedouins who preferred to remain in their homes and possessions and did not join the Messenger of Allah.

They offered an excuse for lagging behind, as that of being busy -- in their homes and with their wealth! They asked the Messenger of Allah to invoke Allah to forgive them, not because they had faith in the Prophet and his invocation, but to show off and pretend.

This is why Allah the Exalted said about them,

... يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ...

They say with their tongues what is not in their hearts.

Say: "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit?''

Allah says, none can resist what Allah has decided in your case, all praise and honor belong to Him. Allah is the Knower of your secrets and what your hearts conceal, even if you pretend and choose to be hypocritical with us.

This is why Allah the Exalted said,

... بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا (١١)

Nay, but Allah is Ever All-Aware of what you do.

then He said,

بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا ...

Nay, but you thought that the Messenger and the believers would never return to their families,

`for your lagging behind was not an excusable act or just a sin. Rather, your lagging behind was because of hypocrisy and because you thought that the Muslims would be killed to the extent of extermination, their lives would be extinguished and none of them will ever come back,'

... وَزُيِّنَ ذَلِكَ فِي قُلُوبِكُمْ ...

and that was made fair seeming in your hearts,

... وَظَنَنتُمْ ظَنَّ السَّوْءِ وَكُنتُمْ قَوْمًا بُورًا (١٢)

and you did think an evil thought and you became a people **Bur**. (going for destruction),

according to Abdullah bin Abbas, Mujahid and several others.

Qatadah explained **Bur** to mean, corrupt and some said that it is a word used in the Arabic dialect of the area of Oman.

Allah the Exalted then said,

وَمَن لَّمْ يُؤْمِن بِاللَّهِ وَرَسُولِهِ ...

And whosoever does not believe in Allah and His Messenger,

Allah states here that whoever does not purify his actions outwardly and inwardly for Allah's sake,

... فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا (١٣)

then verily, We have prepared for the disbelievers a blazing Fire.

> then Allah the Exalted will punish him in the Blazing Fire, even if he pretends to show people that he follows the faith, contradicting his true creed.

Allah said,

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ...

And to Allah belongs the sovereignty of the heavens and the earth.

> Allah the Exalted then states that He is the Only Authority, King and Owner Who has full control over the residents of the heavens and earth,

... يَغْفِرُ لِمَن يَشَاء وَيُعَذِّبُ مَن يَشَاء وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا (١٤)

He forgives whom He wills, and punishes whom He wills.

And Allah is Forgiving, Most Merciful. (with those who repent, return and submit to Him with humiliation.)

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ

48:15 Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you.''

يُرِيدُونَ أَن يُبَدِّلُوا كَلَـمَ اللَّهِ

They want to change Allah's Words.

قُل لَّن تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِن قَبْلُ

Say: "You shall not follow us; thus Allah has said beforehand.''

فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا

Then they will say: "Nay, you envy us.''

بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا

Nay, but they understand not except a little.

Allah says,

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ...

Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you.''

Allah characterizes the Bedouins who lagged behind the Messenger of Allah during the **Umrah** of **Hudaybiyyah**, saying that when the Prophet and his Companions later went on to conquer Khyber, the Bedouins asked them to take them along. They were hoping to collect war booty, having been absent when it was time to fight the enemy and enduring with patience therein. Allah the Exalted ordered His Messenger to refuse to give them permission to accompany him, being a punishment that is similar to their error.

Allah has promised those who were present at **Al-Hudaybiyyah** to earn Khyber's war spoils alone, not shared in that with the Bedouins who lagged behind. Therefore, the legislation that Allah gave in this regard was joined to the destiny that He decided, occurring just as He decided.

Allah's statement,

... يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ ...

They want to change Allah's Words, (which refers to the promise that Allah gave those who were present at **Al-Hudaybiyyah**),

according to the explanation reported from Mujahid, Qatadah, Juwaybir and which Ibn Jarir preferred.

Allah said,

... قُل لَّن تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِن قَبْلُ ...

Say: "You shall not follow us; thus Allah has said beforehand.''

> i.e. `when He promised the participants of **Al-Hudaybiyyah** before you asked to join them,'

... فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ...

Then they will say: "Nay, you envy us.''

> i.e. `you do not want us to share the war spoils with you,'

... بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا (١٥)

Nay, but they understand not except a little.

> i.e. the truth is nothing close to what they claimed, but they understand not.

قُل لِّلْمُخَلَّفِينَ مِنَ الأَعْرَابِ سَتُدْعَوْنَ إِلَى قَوْمٍ أُوْلِى بَأْسٍ شَدِيدٍ تُقَـتِلُونَهُمْ أَوْ يُسْلِمُونَ

48:16 Say to the Bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender.

فَإِن تُطِيعُواْ يُؤْتِكُمُ اللَّهُ أَجْراً حَسَناً وَإِن تَتَوَلَّوْاْ كَمَا تَوَلَّيْتُمْ مِّن قَبْلُ يُعَذِّبْكُمْ عَذَاباً أَلِيماً

Then if you obey, Allah will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment.''

لَّيْسَ عَلَى الاٌّعْمَى حَرَجٌ وَلاَ عَلَى الاٌّعْرَجِ حَرَجٌ وَلاَ عَلَى الْمَرِيضِ حَرَجٌ

48:17 No blame or sin is there upon the blind, nor is there sin upon the lame, nor is there sin upon the sick.

وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ

And whosoever obeys Allah and His Messenger, He will admit him to Gardens beneath which rivers flow;

وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَاباً أَلِيماً

and whosoever turns back, He will punish him with a painful torment.

Allah conveys the News that there will be Many Cases of Jihad, and that Jihad distinguishes the Ranks of the Believers and exposes the Hypocrites

Allay Say,

قُل لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَى قَوْمٍ أُوْلِي بَأْسٍ شَدِيدٍ ...

Say to the Bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender.

Scholars of Tafsir differ over who the people mentioned here are. They are people experienced at warfare who will be called to fight. There are many opinions,

- first, they are the tribe of Hawazin, as Shu`bah narrated from Abu Bishr from Sa`id bin Jubayr, or Ikrimah, or both of them.

Hushaym narrated this explanation from Abu Bishr, from both Sa`id bin Jubayr and Ikrimah.

Qatadah, as narrated from him in one version, held the same view.

- The second view is that these people are the tribe of Thaqif, according to Ad-Dahhak.

- The third view is that they are Banu Hanifah, according to Juwaybir and Az-Zuhri, as Muhammad bin Ishaq narrated from him.

Similar was narrated from Sa`id bin Jubayr and Ikrimah.

- The fourth opinion is that they are the Persians, according to Ali bin Abi Talhah who reported that from Abdullah bin Abbas.

This is also the view of Ata', Mujahid, and Ikrimah.

- Ka`b Al-Ahbar said that they are the Romans, while Ibn Abi Layla, Ata, Al-Hasan and Qatadah -- in a different narration from him, said that they are the Persians and Romans.

Mujahid also said that they are the idolators.

In another narration Mujahid said, "They are men given to great warfare,'' and did not specify any particular people. This last explanation is the view preferred by Ibn Jurayj and Ibn Jarir.

Allah's statement,

... تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ ...

Then you shall fight them, or they shall surrender.

means, `you are called to fight them in **Jihad**, through constant warfare, until you become

victorious over them or they surrender. Or, they will embrace your religion without a fight, but with their full consent.'

Allah the Exalted and Most Honored said next,

... فَإِن تُطِيعُوا ...

Then if you obey,

i.e. `if you accept the call to **Jihad** and prepare for it and fulfill your duty in this regard,'

... يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِن تَتَوَلَّوْا كَمَا تَوَلَّيْتُم مِّن قَبْلُ ...

Allah will give you a fair reward; but if you turn away as you turned away before,

i.e. `on the day of **Al-Hudaybiyyah**, when you were called to **Jihad**, yet lagged behind,'

... يُعَذِّبْكُمْ عَذَابًا أَلِيمًا (١٦)

He will punish you with a painful torment.

Acceptable Reasons for not joining Jihad

Allay Says,

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ...

No blame or sin is there upon the blind, nor is there sin upon the lame, nor is there sin upon the sick.

Allah then mentions the legal reasons that allow one to be excused from joining the **Jihad**, such as blindness and being lame, and various illnesses that strike one and are remedied in few days. When one is ill, he is allowed to remain behind and will have a valid excuse to do so, until his illness ends.

Allah the Exalted and Most honored then said, while ordaining joining the **Jihad** and obeying Allah and His Messenger,

... وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَن يَتَوَلَّ ...

And whosoever obeys Allah and His Messenger, He will admit him to Gardens beneath which rivers flow; and whosoever turns back, (from joining the **Jihad** and busies himself in his livelihood),

... يُعَذِّبْهُ عَذَابًا أَلِيمًا (١٧)

He will punish him with a painful torment.

> i.e. in this life with humiliation and in the Hereafter with the Fire. Allah the Exalted has the best knowledge.

لَّقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

48:18 Indeed, Allah was pleased with the believers when they gave the pledge to you under the tree,

فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَـبَهُمْ فَتْحاً قَرِيباً

He knew what was in their hearts, and He sent down As-Sakinah upon them, and He rewarded them with a near victory.

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا

48:19 And abundant spoils that they will capture.

وَكَانَ اللَّهُ عَزِيزاً حَكِيماً

And Allah is Ever All-Mighty, All-Wise.

Good News to the Participants of the Ridwan Pledge of Allah's Pleasure and earning Spoils of War

Allay Says,

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ...

Indeed, Allah was pleased with the believers when they gave the pledge to you under the tree,

Allah declares that He is pleased with the believers who gave the pledge to the Messenger of Allah under the tree. We mentioned the number of these believers as being one thousand and four hundred and that the tree was a **Samurah** tree, located in the area of **Hudaybiyyah**.

Al-Bukhari narrated from Tariq that Abdur-Rahman said,

"I went on **Hajj** and passed by people praying and asked, `What is this **Masjid**'

They said, `This is the tree where the Messenger of Allah took the pledge of **Ar-Ridwan**.'

So, I went to Sa`id bin Al-Musayyib and told him. Sa`id said,

`My father told me that he was among those who gave their pledge to the Messenger of Allah under the tree. My father said:

The following year, when we went out, we forgot its place and could not agree which tree it was.'

Sa`id said, `The Companions of Muhammad forgot where the tree was, but you know where it is. Therefore, you have better knowledge than them!'''

Allah said,

... فَعَلِمَ مَا فِي قُلُوبِهِمْ ...

He knew what was in their hearts,

meaning, of truthfulness, trustworthiness, obedience and adherence,

... فَأَنزَلَ السَّكِينَةَ ...

and He sent down **As-Sakinah**, (calmness and tranquility),

... عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا (١٨)

upon them, and He rewarded them with a near victory.

i.e. in reference to the goodness that Allah the Exalted and Most Honored caused to happened to the Companions on account of the peace treaty between them and their disbelieving enemies. Ever after that, the Companions gained abundant, general and continuous benefits and accomplishments, leading to the conquest of Khyber and Makkah and then the various surrounding provinces and areas. They earned tremendous glory, triumphs and an elevated and honorable status in this life and in the Hereafter, just as Allah the Exalted said,

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (١٩)

And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise.

وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ

48:20 Allah has promised you abundant spoils that you will capture, and He has hastened for you this,

وَكَفَّ أَيْدِيَ النَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ

and He has restrained the hands of men from you, that it may be a sign for the believers,

وَيَهْدِيَكُمْ صِرَطاً مُّسْتَقِيماً

and that He may guide you to the straight path.

وَأُخْرَى لَمْ تَقْدِرُواْ عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا

48:21 And other (victories) which are not yet within your power; indeed Allah encompasses them.

وَكَانَ اللَّهُ عَلَى كُلِّ شَىْءٍ قَدِيراً

And Allah is Ever Able to do all things.

وَلَوْ قَـتَلَكُمُ الَّذِينَ كفَرُواْ لَوَلَّوُاْ الاٌّدْبَـرَ ثُمَّ لاَ يَجِدُونَ وَلِيّاً وَلاَ نَصِيراً

48:22 And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.

سُنَّةَ اللَّهِ الَّتِى قَدْ خَلَتْ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلاً

48:23 That has been the way of Allah already with those who passed away before. And you will not find any change in the way of Allah.

وَهُوَ الَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ

48:24 And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.

وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيراً

And Allah sees what you do.

Good News of abundant Spoils of War

Mujahid said that Allah's statement,

وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا ...

Allah has promised you abundant spoils that you will capture,

refers to the spoils that Muslims earned up until this time, while,

... فَعَجَّلَ لَكُمْ هَذِهِ ...

and He has hastened for you this,

means, the conquest of Khyber.

Al-`Awfi reported that Ibn Abbas said, **فَعَجَّلَ لَكُمْ هَذِهِ** (and He has hastened for you this), means,

"The peace treaty of **Al-Hudaybiyyah**.''

Allah said,

... وَكَفَّ أَيْدِيَ النَّاسِ عَنكُمْ ...

and He has restrained the hands of men from you,

meaning, `no harm that your enemies had planned against you, both fighting and warfare, touched you. Allah also restrained the hands of men, whom you left behind close to your families and children, from harming them,'

... وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ ...

that it may be a sign for the believers,

with which they take heed and understand.

Verily, Allah the Exalted and Most Honored shall help and protect the believers against all enemies, even though the believers are few in number. By doing so, the believers will come to know that Allah is truly the Knower of the

consequences of all matters and that the best decisions are those which He prefers for His believing servants, even though these decisions might look unfavorable outwardly,

وَعَسَى أَن تَكْرَهُواْ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

It may be that you dislike a thing that is good for you. (2:216).

Allah said,

... وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا (٢٠)

and that He may guide you to the straight path.

i.e. on account of your obeying His commands and adhering by His orders by following the path of His Messenger ,

Good News of continuous Muslim Victories until the Day of Resurrection

The statement of Allah the Exalted and Most Honored,

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا (٢١)

And other (victories) which are not yet within your power; indeed Allah encompasses them. And Allah is Ever Able to do all things.

Meaning, there are other war spoils and victories to come which are not within your grasp now. However, Allah will make them within your reach and indeed He compasses all these victories for your benefit.

Surely, Allah the Exalted provides provisions and sustenance for His servants who have **Taqwa**, from resources they could never imagine.

Scholars of Tafsir differ over the reference to other war spoils mentioned here.

Al-`Awfi reported that Ibn Abbas said that it refers to the conquest of Khyber.

> This meaning is sound according to the Ayah, فَعَجَّلَ لَكُمْ هَذِهِ (and He has hastened for you this), which refers to the treaty of **Al-Hudaybiyyah**.
>
> This is view of Ad-Dahhak, Muhammad bin Ishaq and Abdur-Rahman bin Zayd bin Aslam.

Qatadah said that this part of the Ayah refers to the conquest of Makkah, and this opinion was preferred by Ibn Jarir.

Ibn Abi Layla and Al-Hasan Al-Basri said that it refers to victories over the Persians and the Romans, while Mujahid said that it refers to every victory and all spoils of war, until the Day of Resurrection.

Abu Dawud At-Tayalisi recorded that Ibn Abbas commented on the Ayah, وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا (And other (victories) which are not yet within your power; indeed Allah compasses them),

> "They are the victories that are continuing until this day.''

Had Makkah's Disbelievers fought at Al-Hudaybiyyah, They would have retreated in Defeat

Allah said,

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا (٢٢)

And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.

> Allah the Exalted and Most Honored delivers the glad tidings to His believing servants that had the idolators fought them, Allah would have given victory to His Messenger and His faithful servants. Then, the army of the disbelievers would have been defeated and would have deserted the

battlefield and fled. They would not have found any helper or supporter, because they were fighting Allah, His Messenger and His Faithful Party.

Allah the Exalted and Most Honored said,

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا (٢٣)

That has been the way of Allah already with those who passed away before. And you will not find any change in the way of Allah.

means this is the way Allah deals with His creation. Whenever faith and disbelief meet at any distinguishing juncture, Allah gives victory to faith over disbelief, raises high truth and destroys falsehood. For instance, Allah the Exalted helped His loyal faithful supporters during the battle of **Badr** and they defeated His idolator enemies, even though the Muslims were few in number and lightly armed, while the idolators were large in number and heavily armed.

Allah the Exalted and Most Honored said,

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا (٢٤)

And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah is Ever the All-Seer of what you do.

Allah the Exalted reminds His faithful servants of His favor when He restrained the hands of the idolators, and thereby, no harm touched the Muslims from the idolators. Allah restrained the hands of the believers and they did not fight the idolaters near **Al-Masjid Al-Haram**. Rather, Allah saved both parties from battle and brought forth a peace treaty that produced good results for the believers, in addition to, earning them the good end in this life and the Hereafter.

We stated a Hadith from Salamah bin Al-Akwa` in which he narrated that when the Muslims brought forth those seventy idolator prisoners, they tied and paraded them before the Messenger of Allah, who looked at them and said,

أَرْسِلُوهُمْ يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَثِنَاه

Release them, so that they earn the burden of starting hostilities and its infamy.

Thereafter, Allah the Exalted and Most Honored sent down this Ayah about that incident, وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم (And He it is Who has withheld their hands from you and your hands from them...).

Imam Ahmad recorded that Anas bin Malik said,

"On the day of Hudaybiyyah, eighty armed men from Makkah went down the valley coming from Mount At-Tan`im to ambush the Messenger of Allah. The Messenger invoked Allah against them, and they were taken prisoners.''

Affan added,

"The Messenger pardoned them, and this Ayah was later on revealed,

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ

(And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them).''

Muslim, Abu Dawud in his Sunan and At-Tirmidhi and An-Nasa'i, in the Tafsir section of their Sunan, collected this Hadith.

هُمُ الَّذِينَ كَفَرُواْ وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْىَ مَعْكُوفاً أَن يَبْلُغَ مَحِلَّهُ

48:25 They are those who disbelieved and hindered you from Al-Masjid Al-Haram and detained the sacrificial animals, from reaching their place of sacrifice.

وَلَوْلاَ رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَـتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَئُوهُمْ فَتُصِيبَكمْ مِّنْهُمْ مَّعَرَّةٌ بِغَيْرِ عِلْمٍ

Had there not been believing men and believing women whom you did not know, that you may kill and on whose account a sin would have been committed by you without (your) knowledge,

لِّيُدْخِلَ اللَّهُ فِى رَحْمَتِهِ مَن يَشَآءُ

that Allah might bring into His mercy whom He wills --

لَوْ تَزَيَّلُواْ لَعَذَّبْنَا الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَاباً أَلِيماً

if they had been apart, We verily, would have punished with painful torment those of them who disbelieved.

إِذْ جَعَلَ الَّذِينَ كَفَرُواْ فِى قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَـهِلِيَّةِ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ

48:26 When those who disbelieve had put in their hearts pride and haughtiness -- the pride and haughtiness of the time of ignorance, -- then Allah sent down His calmness and tranquility upon His Messenger and upon the believers,

وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا

and made them stick to the word of Taqwa; and they were well entitled to it and worthy of it.

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيماً

And Allah is the All-Knower of everything.

Some of the Benefits gained from the Treaty at Al-Hudaybiyyah

Allah the Exalted states that the Arab idolators from Quraysh and their allies who extended help to them against His Messenger,

هُمُ الَّذِينَ كَفَرُوا ...

They are those who disbelieved,

i.e. they are indeed the disbelievers,

... وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ ...

and hindered you from **Al-Masjid Al-Haram**,

i.e. `even though you are its people and more worthy of being responsible for it,'

... وَالْهَدْيَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُ ...

and detained the sacrificial animals, from reaching their place of sacrifice.

i.e. they prevented, because of transgression and stubbornness, the sacrificial animals from being reached to the place where they would be slaughtered. There were seventy sacrificial camels designated for sacrifice, as we will mention, Allah willing.

Allah the Exalted and Most Honored said,

... وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاء مُّؤْمِنَاتٌ ...

Had there not been believing men and believing women,

> i.e. `living among the Makkans hiding their faith for fearing for their safety from the pagans. Otherwise, We would have given you authority over the Makkans and you would have killed them to the brink of extermination. However, there were some faithful believers, men and women, living among them, about whom you had no knowledge of being believers and you might try to kill them.'

Allah's statement,

... لَّمْ تَعْلَمُوهُمْ أَن تَطَؤُوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌ ...

whom you did not know, that you may kill them and on whose account a sin would have been committed by you, (an evil and erroneous act),

... بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاء ...

without (your) knowledge, that Allah might bring into His mercy whom He wills,

> that Allah might delay the punishment of the pagans of Makkah to save the believers who lived among them, and so that many of the idolators might embrace Islam.

Allah the Exalted and Most Honored said,

... لَوْ تَزَيَّلُوا ...

if they had been apart,

> i.e. if the disbelievers and the believers who were living among them had been apart,

... لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا (٢٥)

We verily, would have punished with painful torment those of them who disbelieved.

`We would have given you dominance over the disbelievers and you would have inflicted tremendous slaughter on them.'

Allah the Exalted and Most Honored said,

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ ...

When those who disbelieve had put in their hearts pride and haughtiness -- the pride and haughtiness of the time of ignorance,

i.e. when they refused to write (in the treaty document), `In the Name of Allah, the Most Gracious, the Most Merciful,' and, `These are the terms agreed on by Muhammad, Allah's Messenger,'

... فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى ...

then Allah sent down His calmness and tranquility upon His Messenger and upon the believers and made them stick to the word of **Taqwa**;

the word of **Taqwa** refers to sincerity, according to Mujahid.

Ata' bin Abi Rabah commented,

"None has the right to be worshipped but Allah, alone without partners. All the dominion belongs to Him and all praise is due to Him. He is Ever Able to do everything.''

Yunus bin Bukayr said that Ibn Ishaq narrated from Az-Zuhri, from `Urwah, from Al-Miswar, commenting on, وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى (and made them stick to the word of Taqwa;)

"`**La ilaha illallah**, alone without partners.''

... وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (٢٦)

and they were well entitled to it and worthy of it.

And Allah is the All-Knower of everything.

The Hadiths that tell the Story of Al-Hudaybiyyah and the Peace Treaty that followed

Al-Bukhari, may Allah have mercy with him, recorded in his Sahih in `Book of Conditions' that Al-Miswar bin Makhramah and Marwan bin Al-Hakam, both narrated attesting to the truthfulness of the other,

> "Allah's Messenger set out at the time of **Al-Hudaybiyyah** with several hundred of his Companions. When he reached **Dhul-Hulayfah**, he had the sacrificial animals garlanded and marked and resumed the state of **Ihram** for **Umrah**. He then sent several men from the tribe of Khuza`ah to gather news for him and then he proceeded. When he arrived at a village called Al-Ashtat, his advance regiment came back and said,
>
> `The Quraysh have gathered their forces against you, including Al-Ahabish tribes. They are intent on fighting you, stopping you, and preventing you.'
>
> The Messenger said,
>
> أَشِيرُوا أَيُّهَا النَّاسُ عَلَيَّ،
>
> أَتُرَوْنَ أَنْ نَمِيلَ عَلَى عِيَالِهِمْ وَذَرَارِيِّ هؤُلَاءِ، الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّونَا عَنِ الْبَيْتِ؟
>
> Give me your opinion, O people!
>
> Do you think we should attack the families and offspring of those who seek to prevent us from reaching the House?''
>
> in another narration, the Prophet said,
>
> أَتُرَوْنَ أَنْ نَمِيلَ عَلَى ذَرَارِيِّ هؤُلَاءِ الَّذِينَ أَعَانُوهُمْ، فَإِنْ يَأْتُونَا كَانَ اللهُ قَدْ قَطَعَ عُنُقًا مِنَ الْمُشْرِكِينَ، وَإِلَّا تَرَكْنَاهُمْ مَحْزُونِين
>
> Do you think we should attack the families of those who helped the Quraysh? If they come to defend against us, then Allah would have diminished the idolator forces. Or we leave them to grieve!''

In another narration, the Prophet said,

فَإِنْ قَعَدُوا قَعَدُوا مَوْتُورِينَ مَجْهُودِينَ مَحْزُونِينَ،

وَإِنْ نَجَوْا يَكُنْ عُنُقًا قَطَعَهَا اللهُ عَزَّ وَجَلَّ.

أَمْ تُرَوْنَ أَنْ نَؤُمَّ الْبَيْتَ فَمَنْ صَدَّنَا عَنْهُ قَاتَلْنَاه

If they remain where they have gathered, they do so in grief, fatigued and depressed. If they save their families, it would be a neck that Allah the Exalted and Most Honored has cut off.

Or, should we head towards the House and if anyone prevents us from reaching it we would fight them.

"Abu Bakr, may Allah be pleased with him, said,

"O, Allah's Messenger!

You only intended to visit the House, not to kill anyone or start a war. Therefore, head towards the House and whoever stands in our way, then we will fight him.''

In another narration, Abu Bakr said,

"Allah and His Messenger know that we only came to perform **Umrah** not to fight anyone. However, anyone who tries to prevent us from reaching the House, we will fight him.''

The Prophet said, **فَرُوحُوا إِذَن** (Go forth then).

In another narration, the Prophet said, **فَامْضُوا عَلَى اسْمِ اللهِ تَعَالَى** (Go forth, in the Name of Allah, the Exalted).

When they proceeded for a distance, the Prophet said,

إِنَّ خَالِدَ بْنَ الْوَلِيدِ فِي خَيْلٍ لِقُرَيْشٍ طَلِيعَةً، فَخُذُوا ذَاتَ الْيَمِين

Khalid bin Al-Walid is leading the cavalry of Quraysh forming the front of the army, so take the path on the right.

By Allah, Khalid did not perceive the arrival of the Muslims until the dust arising from the march of the Muslim army reached him, then he turned back hurriedly to inform the Quraysh.

The Prophet went on advancing until he reached the **Thaniyyah** (i.e., a mountainous way) through which he could reach them. The she-camel of the Prophet sat down. The people tried their best to cause her to rise, but it was in vain. So, they said,

`**Al-Qaswa** has become stubborn! **Al-Qaswa** has become stubborn!'

The Prophet said,

مَا خَلَأَتِ الْقَصْوَاءُ وَمَا ذَاكَ لَهَا بِخُلُقٍ، ولَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ

Al-Qaswa has not become stubborn; for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant.

Then he said,

وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِّي خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ اللهِ تَعَالَى إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا

By the Name of Him in Whose Hands is my soul, if they ask me anything which will respect the ordinances of Allah, the Exalted, I will grant it to them.

The Prophet then rebuked the she-camel and she got up. The Prophet changed his direction, until he dismounted at the farthest end of **Al-Hudaybiyyah**.

There was a pit containing a little water which the people used in small amounts, and after a short time the people exhausted all its water and complained of thirst to Allah's Messenger.

The Prophet took an arrow out of his quiver and ordered them to put the arrow in the pit. By Allah, the water started flowing and continued sprouting until all the people quenched their thirst and returned satisfied.

While they were still in that state, Budayl bin Warqa' Al-Khuza`i came with some people from his tribe, Khuza`ah. They were the advisers of Allah's Messenger who would keep no secret from him and were from the people of Tihamah. Budayl said,

`I left (the tribes of) Ka`b bin Lu'ay and `Amir bin Lu'ay residing at the abundant water of **Al-Hudaybiyyah**. They had milk camels with them, intending to wage war against you and prevent you from visiting the **Ka`bah**.'

Allah's Messenger said,

إِنَّا لَمْ نَجِيءْ لِقِتَالِ أَحَدٍ، ولَكِنْ جِئْنَا مُعْتَمِرِينَ، وَإِنَّ قُرَيْشًا قَدْ نَهَكَتْهُمُ الْحَرْبُ، وَأَضَرَّتْ بِهِمْ، فَإِنْ شَاؤُوا مَادَدْتُهُمْ مُدَّةً وَيُخَلُّوا بَيْنِي وَبَيْنَ النَّاسِ، فَإِنْ أَظْهَرْ، فَإِنْ شَاءُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلَّا فَقَدْ جَمُّوا، وَإِنْ هُمْ أَبَوْا فَوَالَّذِي نَفْسِي بِيَدِهِ لَأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هذَا حَتَّى تَنْفَرِدَ سَالِفَتِي أَوْ لَيُنْفِذَنَّ اللهُ أَمْرَه

We have not come to fight anyone, but to perform **Umrah**. No doubt, war has weakened Quraysh and they have suffered great losses. So if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and others. If I have victory over those infidels, Quraysh will have the option to embrace Islam as the other people do, if they wish. They will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my cause until I get killed, but

(I am sure) Allah will definitely make His cause victorious.

Budayl said, `I will inform them of what you have said.'

So, he set off until he reached Quraysh and said, `We have come from that man whom we heard saying something which we will disclose to you, if you should like.'

Some of the fools among the Quraysh shouted that they were not in need of this information, but the wiser among them said, `Relate what you heard him saying.'

Budayl said, `I heard him saying such and such,' relating what the Prophet had told him.

Urwah bin Mas`ud stood up and said, `O people! Aren't you the sons?'

They said, `Yes.'

He added, `Am I not the father?'

They said, `Yes.'

He said, `Do you mistrust me?'

They said, `No.'

He said, `Don't you know that I invited the people of Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me?'

They said, `Yes.'

He said, `Well, this man has offered you a reasonable proposal, it is better for you to accept it and allow me to meet him.'

They said, `You may meet him.'

So, he went to the Prophet and started talking to him. The Prophet said the same to him as he had to Budayl bin Warqa.

Then Urwah said, `O Muhammad! Won't you feel any qualms by exterminating your relations? Have you ever heard of anyone among the Arabs annihilating his relatives before you? On the other hand, if the reverse should happen, by Allah, I do not see dignified people here, but people from various tribes who would run away leaving you alone.'

Hearing that, Abu Bakr verbally abused him and said, `Go suck Al-Lat's womb! Are you saying we would run and leave the Prophet alone?'

Urwah said, `Who is that man?'

They said, `He is Abu Bakr.'

Urwah said to Abu Bakr, `By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would rebuke you.'

Urwah kept on talking to the Prophet and seizing the Prophet's beard as he was talking, while Al-Mughirah bin Shu`bah was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever Urwah stretched his hand towards the beard of the Prophet, Al-Mughirah would hit his hand with the handle of the sword and say, `Remove your hand from the beard of Allah's Messenger.'

Urwah raised his head and asked, `Who is that?'

The people said, `He is Al-Mughirah bin Shu`bah.'

Urwah said, `O treacherous (one)! Am I not doing my best to prevent evil consequences of your treachery?'

> Before embracing Islam, Al-Mughirah was in the company of some people. He killed them, took their property and came (to Al-Madinah) to embrace Islam. The Prophet said to him,

مَّا الْمَالُ فَلَسْتُ مِنْهُ فِي شَيْءٍأمَّا الْإِسْلَامُ فَأَقبَلُ، وَأَ

> As regards to your Islam, I accept it, but as for the property I do not take anything of it.

Urwah then started looking at the Companions of the Prophet. By Allah, whenever Allah's Messenger spat, the spittle would fall in the hand of one of them, who would rub it on his face and skin. If he ordered them, they would carry his orders immediately, if he performed ablution, they would struggle to take the remaining water, and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect.

Urwah returned to his people and said,

> `O people!
>
> By Allah, I have been to the kings and to Caesar, Khosrau and An-Najashi. Yet, by Allah! I have never seen any of them respected by his courtiers, as much as, Muhammad is respected by his companions.
>
> By Allah, if he spat, the spittle would fall into the hand of one of them and he would rub it on his face and skin. If he ordered them, they would carry out his order immediately, if he performed ablution, they would struggle to take the remaining water, and when they spoke, they would lower their voices and would not look at his face constantly out of respect. No doubt, he has presented to you a good reasonable offer, so please accept it.'

A man from the tribe of Bani Kinanah said, `Allow me to go to him,' and they allowed him. When he approached the Prophet and his Companions, Allah's Messenger said,

هذَا فُلَانٌ وَهُوَ مِنْ قَوْمٍ يُعَظِّمُونَ الْبُدْنَ فَابْعَثُوهَا لَه

He is so-and-so who belongs to the tribe that respects the sacrificial camels. So, bring the sacrificial camels before him.

So, the sacrificial camels were brought before him and the people received him while they were reciting **Talbiyah**. When he saw that scene, he said, `Glorified is Allah! It is not fair to prevent these people from visiting the **Ka`bah**.'

When he returned to his people, he said, `I saw the sacrificial camels garlanded and marked. I do not think it is advisable to prevent them from visiting the **Ka`bah**.'

Another person called Mikraz bin Hafs stood up and sought their permission to go to Muhammad, and they allowed him, too. When he approached the Muslims, the Prophet said,

هَذَا مِكْرَزٌ وَهُوَ رَجُلٌ فَاجِر

Here is Mikraz and he is a vicious man.

Mikraz started talking to the Prophet and as he was talking, Suhayl bin `Amr came.''

Ma`mar said that Ayyub said to him that Ikrimah said,

"When Suhayl bin `Amr came, the Prophet said,

قَدْ سَهُلَ لَكُمْ مِنْ أَمْرِكُم

Now the matter has become easy for you.''

Ma`mar said that Az-Zuhri narrated,

"When Suhayl bin `Amr came, he said to the Prophet, `Please conclude a peace treaty with us.'

So, the Prophet called Ali bin Abi Talib and said to him,

اكْتُبْ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيم

Write: In the Name of Allah, **Ar-Rahman, Ar-Rahim**.

Suhayl bin `Amr said, `As for **Ar-Rahman**, by Allah, I do not know what it means. So write: By Your Name, O Allah, as you used to write previously.'

The Muslims said, `By Allah, we will not write except: By the Name of Allah, **Ar-Rahman, Ar-Rahim**.'

The Prophet said,

اكْتُبْ بِاسْمِكَ اللّٰهُمَّ

Write: "In Your Name O Allah.''

Then he dictated,

هٰذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ الله

This is a peace treaty, which Muhammad, Allah's Messenger has concluded.

Suhayl said, `By Allah, if we knew that you are Allah's Messenger, we would not prevent you from visiting the **Ka`bah**, and would not fight with you. So, write: Muhammad bin Abdullah.'

The Prophet said to him,

وَاللهِ إِنِّي لَرَسُولُ اللهِ وَإِنْ كَذَّبْتُمُونِي، اكْتُبْ مُحَمَّدُ بْنُ عَبْدِالله

By Allah! I am the Messenger of Allah even if your people do not believe me. Write: "Muhammad bin Abdullah.''

Az-Zuhri continued,

"The Prophet accepted all those things, since he had already said that he would accept everything they would demand if it respects the ordinance of Allah, the Exalted.''

The Hadith continues,

"The Prophet said to Suhayl,

عَلَى أَنْ تُخَلُّوا بَيْنَنَا وَبَيْنَ الْبَيْتِ فَنَطُوفَ بِه

On the condition that you allow us to visit the House so that we may perform **Tawaf** around it.

Suhayl said, `By Allah, we will not, so as not to give the Arabs a chance to say that we have yielded to your pressure, but we will allow you next year.'

So, the Prophet had that written.

Then Suhayl said, `We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion.'

The Muslims protested, `Glorified be Allah! How can a person be returned to the idolators after he has become a Muslim?'

While they were in this state Abu Jandal bin Suhayl bin `Amr came from the valley of Makkah staggering with his chains and fell down among the Muslims.

Suhayl said, `O Muhammad! This is the very first term with which we make peace with you, that is, you shall return Abu Jandal to me.'

The Prophet said,

إِنَّا لَمْ نَقْضِ الْكِتَابَ بَعْدُ

The peace treaty has not been written yet.

Suhayl said, `Then by Allah, I will never conduct peace with you.'

The Prophet said, **فَأَجِزْهُ لِي** (Release him to me), and Suhayl responded, `I will never allow you to keep him.'

The Prophet said, **بَلَى فَافْعَل** (Yes, do).

He said, `I will not.'

Mikraz said, `We allow you (to keep him).'

Abu Jandal said, `O, Muslims! Will I be returned to the idolators although I have come as a Muslim? Don't you see how much I have suffered?'

Abu Jandal had been tortured severely for the cause of Allah, the Exalted and Most Honored.

Umar bin Al-Khattab said, `I went to the Prophet and said: Aren't you truly the Messenger of Allah?'

The Prophet said, بَلَى (Yes, indeed).

I said, `Isn't our cause just and the cause of the enemy unjust?'

He said, بَلَى (Yes).

I said, `Then why should we be humble in our religion?'

He said,

إنِّي رَسُولُ اللهِ ولَسْتُ أعْصِيهِ وَهُوَ نَاصِرِي

> I am Allah's Messenger and I do not disobey Him, and He will make me victorious.

I said, `Didn't you tell us that we would go to the **Ka`bah** and perform **Tawaf** around it?'

He said,

بَلَى أفَأَخْبَرْتُكَ أنَّا نَأْتِيهِ الْعَامَ؟

Yes, but did I tell you that we would visit the **Ka`bah** this year?

I said, `No.'

He said,

فَإِنَّكَ آتِيهِ وَمُطَوِّفٌ بِه

So you will visit it and perform **Tawaf** around it.

Umar further said,

`I went to Abu Bakr and said: O Abu Bakr! Isn't he truly Allah's Prophet?'

He replied, `Yes.'

I said, `Is not our cause just and the cause of our enemy unjust?'

He said, `Yes.'

I said, `Then why should we be humble in our religion?'

He said,

`O you man!

> Indeed, he is Allah's Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him for, by Allah, he is on the right path.'

I said, `Was he not telling us that we would go to the **Ka`bah** and perform **Tawaf** around it?'

He said, `Yes, but did he tell you that you would go to the **Ka`bah** this year?'

I said, `No.'

He said, `You will go to the **Ka`bah** and perform **Tawaf** around it.'

Az-Zuhri said,

> "Umar, may Allah be pleased with him, said, `I performed many good deeds as expiation for the improper questions I asked them.'"

When the writing of the peace treaty was concluded, Allah's Messenger said to his Companions,

قُومُوا فَانْحَرُوا ثُمَّ احْلِقُوا

Get up and slaughter your sacrifices and have your heads shaved.

By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Umm Salamah and told her of the people's attitudes towards him. Umm Salamah said,

`O Prophet of Allah!

Do you want your order to be carried out Go out and don't say a word to anybody until you have slaughtered your sacrifice and call your barber to shave your head.'

The Messenger of Allah went out and did not talk to anyone until he did what she suggested, slaughtered the sacrifice and shaved his head.

Seeing that, the Companions got up, slaughtered their sacrifices, and started shaving the heads of one another. There was so much of a rush -- and sadness -- that there was a danger of killing each other. Then some believing women came and Allah the Exalted and most Honored revealed the following Ayat,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُم مَّا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ

O you who believe! When believing women come to you as emigrants, examine them; Allah knows best as to their faith, then if

> you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful for the disbelievers nor are the disbelievers lawful for them. But give them (disbelievers) that which they have spent (on their dowry). And there will be no sin on you to marry them if you have paid their due to them. Likewise do not keep the disbelieving women as wives ... (60:10)

Umar then divorced two of his wives, who were disbelievers. Later on Mu`awiyah bin Abu Sufyan married one of them, and Safwan bin Umayyah married the other.

When the Prophet returned to Al-Madinah, Abu Basir, a new Muslim convert from the Quraysh, came to him. The disbelievers sent two men in pursuit who said to the Prophet,

`Abide by the promise you gave us.'

So, the Prophet handed him over to them. They took him out (of Al-Madinah) until they reached Dhul-Hulayfah where they dismounted to eat some dates they had with them. Abu Basir said to one of them, `By Allah, O, so-and-so, I see you have a fine sword.'

The other drew it out (of its sheath) and said, `Yes, by Allah, it is very fine and I have tried it many times.'

Abu Basir said, `Let me have a look at it.'

When the other gave the sword to Abu Basir, he struck him with it until he died. His companion ran away until he reached Al-Madinah, entering the Masjid running.

When Allah's Messenger saw him he said, لَقَدْ رَأى هذَا ذُعْرًا (This man appears to have been frightened).

When he reached the Prophet he said, `My companion has been murdered, by Allah, and I would have been murdered too.'

Abu Basir came and said, `O Allah's Messenger, by Allah! Allah has made you fulfill your obligations by returning me to them, but Allah the Exalted has saved me from them.'

The Prophet said,

وَيْلُ أُمِّهِ مِسْعَرَ حَرْبٍ لَوْ كَانَ مَعَهُ أَحَد

> Woe to his mother! What an excellent war kindler he would be, if he only have supporters.

When Abu Basir heard this from the Prophet, he understood that he would return him to the idolators again, so he set off until he reached the seashore. Abu Jandal bin Suhayl also got himself released from the disbelievers and joined Abu Basir.

Thereafter, whenever a man from Quraysh embraced Islam he would follow Abu Basir until they formed a strong group. By Allah, whenever they heard about a caravan of the Quraysh heading towards Ash-Sham (Greater Syria), they stopped it, attacked and killed the disbelievers and took their properties. The people of Quraysh sent a message to the Prophet requesting him for the sake of Allah and kith and kin to send for (Abu Basir and his companions) promising that whoever among them came to the Prophet, would be secure. So, the Prophet sent for them and Allah the Exalted and Most Honored revealed the following Ayat,

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاء مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَؤُوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاء لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ ...

> And He it is Who has withheld their hands from you and your hands from them in the midst of

Makkah, after He had made you victors over them. And Allah sees what you do.

They are those who disbelieved and hindered you from Al-Masjid Al-Haram and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His mercy whom He wills -- if they had been apart, We verily, would have punished with painful torment those of them who disbelieved.

When those who disbelieve had put in their hearts pride and haughtiness -- the pride and haughtiness of the time of ignorance, -- (48:24-26)

Their pride and haughtiness was that they did not confess that Muhammad was the Prophet of Allah, refused to write, `In the Name of Allah, **Ar-Rahman, Ar-Rahim**,' and prevented Muslims from visiting the **Ka`bah**.''

This is the narration Al-Bukhari collected in the Book of Tafsir, **`Umrat Al-Hudaybiyyah**, **Hajj**, and so forth.

Allah is the Only One sought for help, all reliance is on Him alone and there is no might or strength except from Allah, the Almighty, the All-Wise.

Al-Bukhari narrated in the Book of Tafsir that Habib bin Abi Thabit said that he went to Abu Wa'il asking him about something and he said,

"We were at **Siffin**, when a man said, `Do you not see those who call to Allah's Book?'

Ali bin Abi Talib said, `Yes.'

Sahl bin Hunayf said, `Do not feel certain in the reliability of your own opinions! On the day of

Hudaybiyyah, the day the treaty of peace was signed between the Prophet and idolators, had we found a chance to fight, we would have done so.'

Umar came (to the Prophet) and said, `Are we not on the true cause and theirs is the false cause? Are not our killed in Paradise and theirs in the Fire?'

He said, `Yes.'

Umar said, `Why then should we be humble with regards to the cause of our religion? Why should we go back before Allah decides in the matter between us (between Muslims and the idolators)?'

The Prophet said,

يَا ابْنَ الْخَطَّابِ إِنِّي رَسُولُ اللهِ ولَنْ يُضَيِّعَنِي اللهُ أَبَدًا

> O son of Al-Khattab!
>
> I am Allah's Messenger and He will never abandon me.

Umar left while feeling angry and soon went to Abu Bakr and said,

`O Abu Bakr!

Are we not on the true cause and they are on falsehood?'

Abu Bakr said,

> `O son of Al-Khattab! He is Allah's Messenger and Allah will never abandon him.'

Surah **Al-Fath** was later revealed.'''

Al-Bukhari collected this Hadith in several other parts of his Sahih, and so did Muslim and An-Nasa'i using various chains of narration from Abu Wa'il, Sufyan bin Salamah, from Sahl bin Hunayf.

Some of these narrations read,

> "O people! Accuse sheer opinion (of being imperfect)! On the day Abu Jandal came, I saw myself willing to reject the command of Allah's Messenger, had I had the chance.''

In yet another narration,

> "Surah **Al-Fath** was revealed and the Messenger of Allah called Umar bin Al-Khattab and recited it to him.''

Imam Ahmad recorded that Anas said,

> "Quraysh resorted to peace with the Prophet. Suhayl bin `Amr was among the idolators then. The Prophet said to Ali,
>
> اكْتُبْ بِسْمِ اللهِ الرَّحْمنِ الرَّحِيم
>
> Write: "In the Name of Allah, the Most Gracious, the Most Merciful.''
>
> Suhayl said, `We do not know the meaning of: In the Name of Allah, **Ar-Rahman Ar-Rahim**. However, write what we do know: In Your Name, O Allah!'
>
> The Messenger said,
>
> اكْتُبْ مِنْ مُحَمَّدٍ رَسُولِ الله
>
> Write: "From Muhammad, Allah's Messenger,''
>
> and Suhayl said, `If we knew that you are Allah's Messenger, we would have followed you. However, write your name and the name of your father.'
>
> The Prophet said,
>
> اكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبْدِالله
>
> Write: "From Muhammad son of Abdullah.''

They set the terms with the Prophet that,

> `If anyone comes from your side to us, we will not send him back to you. If anyone from among us came to you, you send him back to us.'

Ali said, `O Allah's Messenger! Should I write this,' and the Prophet said,

نَعَمْ، إِنَّهُ مَنْ ذَهَبَ مِنَّا إِلَيْهِمْ فَأَبْعَدَهُ الله

Yes. Surely, those who revert from our side and go to them, then may Allah cast them away.

Muslim also collected this Hadith.

Ahmad recorded that Abdullah bin Abbas said,

"When Al-Haruriyyah rebelled, they set a separate camp for their group. I said to them, `On the day of **Al-Hudaybiyyah**, the Messenger of Allah agreed to conduct peace with the idolators. He said to Ali,

اكْتُبْ يَا عَلِيُّ، هذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ الله

Write, O `Ali: "These are the terms agreed to by Muhammad, Allah's Messenger."'

The idolators said, `If we knew that you are Allah's Messenger, we would not have fought you.'

Allah's Messenger said,

امْحُ يَا عَلِيُّ،

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي رَسُولُكَ،

امْحُ يَا عَلِيُّ وَاكْتُبْ: هذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِالله

O Ali! Erase it.

O Allah! You know that I am Your Messenger.

O Ali! Erase it and write instead:

> "These are the peace terms agreed to by Muhammad bin Abdullah.''

By Allah, Allah's Messenger is better than Ali, and the Messenger erased his title. However, erasing his title did not mean that he was erased from being a Prophet. Have I given you sufficient proof in this?'

They said, `Yes.'''

Abu Dawud also collected a similar narration.

Imam Ahmad recorded that Abdullah bin Abbas said,

"On the day of **Hudaybiyyah**, the Messenger of Allah slaughtered seventy sacrificial camels, including a camel that belonged to Abu Jahl. When the camel was prevented from coming to the House, she cried just as she would cry when seeing her offspring.''

لَّقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ

48:27 Indeed Allah shall fulfill the true vision which He showed to His Messenger in very truth.

لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَآءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لاَ تَخَـفُونَ

Certainly, you shall enter Al-Masjid Al-Haram, if Allah wills, secure, (some) having your heads shaved, and (some) having your hair cut short, having no fear.

فَعَلِمَ مَا لَمْ تَعْلَمُواْ فَجَعَلَ مِن دُونِ ذَلِكَ فَتْحاً قَرِيباً

He knew what you knew not, and He granted besides that a near victory.

هُوَ الَّذِى أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

48:28 He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it superior to all religions.

وَكَفَى بِاللَّهِ شَهِيداً

And All-Sufficient is Allah as a Witness.

Allah has indeed fulfilled the True Vision which He showed to His Prophet

In a dream, the Messenger of Allah saw himself entering Makkah and performing **Tawaf** around the House. He told his Companions about this dream when he was still in Al-Madinah. When they went to Makkah in the year of **Al-Hudaybiyyah**, none of them doubted that the Prophet's vision would come true that year. When the treaty of peace was conducted and they had to return to Al-Madinah that year, being allowed to return to Makkah the next year, some of the Companions disliked what happened. Umar bin Al-Khattab asked about this, saying, "Haven't you told us that we will go to the House and perform **Tawaf** around it?'' The Prophet said,

بَلَى أَفَأَخْبَرْتُكَ أَنَّكَ تَأْتِيهِ عَامَكَ هذَا؟

Yes. Have I told you that you will go to it this year?

Umar said, "No.''

The Prophet said,

فَإِنَّكَ آتِيهِ وَمُطَّوِّفٌ بِه

Then you will go to it and perform **Tawaf** around it.

Umar received the same answer from Abu Bakr As-Siddiq, letter for letter. This is why Allah the Exalted and Most honored said,

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ ...

Indeed Allah shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter **Al-Masjid Al-Haram**, if Allah wills, (and He willed that this matter shall certainly occur),

... آمِنِينَ ...

secure,)means, `upon your entering),'

... مُحَلِّقِينَ رُؤُوسَكُمْ وَمُقَصِّرِينَ ...

(some) having your heads shaved, and (some) having your hair cut short,

> i.e. and some of them indeed had their head hair shaved, while some of them had their head hair shortened.

The Two Sahihs recorded that the Messenger of Allah said,

> رَحِمَ اللهُ الْمُحَلِّقِين
>
> O Allah! Be merciful to those who have their head shaved.
>
> The people said, "O Allah's Messenger! And (invoke Allah for) those who get their hair cut short.''
>
> He said,
>
> رَحِمَ اللهُ الْمُحَلِّقِين
>
> O Allah! Be merciful to those who have their head shaved.
>
> The people said, "O Allah's Messenger! And those who get their hair cut short.''
>
> The Prophet said,
>
> رَحِمَ اللهُ الْمُحَلِّقِين
>
> O Allah! Be merciful to those who have their head shaved.

> The people said, "O Allah's Messenger! And those who get their hair cut short.''
>
> The Prophet said (the third or the fourth time),
>
> وَالْمُقَصِّرِين
>
> And to those who get their hair cut short.

Allah said,

... لَا تَخَافُونَ ...

having no fear,

> indicating that they will be safe and will have no fear when they enter Makkah. This occurred in the Umrah performed the following year, on the seventh year of **Hijrah** during the month of **Dhul-Qa`dah**.

When the Messenger left from **Al-Hudaybiyyah**, during the month of **Dhul-Qa`dah** (the sixth year of **Hijrah**), he went back to Al-Madinah. He remained in Al-Madinah during the months of **Dhul-Hijjah** and **Al-Muharram**. In **Safar**, he marched forth to Khyber, and Allah opened that city for him, partly by force and partly by its people surrendering to him. Khyber was a wealthy province that had abundant date trees and vegetation. The Prophet hired the (defeated) Jews of Khyber to attend to a part of its green fields and divided the province among those who attended **Al-Hudaybiyyah** with him. No one else except those Companions took part in attacking Khyber, except Jafar bin Abi Talib, who came back with his companions from Ethiopia. Abu Musa Al-Ash`ari and his people also attended that battle. None of them were absent except Abu Dujanah Simak bin Kharashah, according to Ibn Zayd. This fact is well recorded in (the Books of) history.

The Prophet then returned to Al-Madinah. When the month of **Dhul-Qa`dah** came, the seventh year of **Hijrah**, the Prophet went to Makkah for Umrah accompanied by those who were with him at **Al-**

Hudaybiyyah. He resumed **Ihram** from **Dhul-Hulayfah** and took the sacrificial animals with him. It was said that the sacrificial animals were sixty. The Prophet and his Companions started reciting the **Talbiyah** aloud. When they came close to Marr Az-Zahran, he sent Muhammad bin Maslamah before him with the horses and weapons. When the idolators saw this advance regiment, they were overwhelmed with fear. They thought that the Messenger of Allah would attack them and that he had betrayed the treaty that he conducted with them, which stipulated cessation of hostilities for ten years. The idolators went quickly to Makkah to inform its people. When the Prophet made camp in the area of Marr Az-Zahran, where he was close enough to see the idols that were erected all around the **Haram**, he sent the weaponry, arrows, arrow cases and spears, to the valley of Ya`jaj. He next went on his way towards Makkah with the swords resting in their sheaths, just as he agreed to in the peace treaty. While the Prophet was still on the way to Makkah, the Quraysh sent Mikraz bin Hafs who said, "O Muhammad! We never knew you to be one who betrays his promises.''

The Prophet said, وَمَا ذَاك Why do you say that?

Mikraz said, "You are headed towards us with the weaponry, the arrows and the spears.''

The Prophet said,

لَمْ يَكُنْ ذلِكَ وَقَدْ بَعَثْنَا بِهِ إِلَى يَأْجَج

I did not do that, I sent all that to the valley of Ya`jaj.

Mikraz said, "This is the way we knew you to be, trustworthy and keeping to your promises.''

The leaders of the disbelievers left Makkah so that they would not have to look at the Messenger of Allah and his Companions, out of rage and anger. As for the rest of the people of Makkah, men, women and children, they sat on the pathways and house roofs watching the Messenger of Allah and his Companions.

The Messenger entered Makkah with his Companions while reciting the **Talbiyah**. The Prophet sent the sacrificial animals to **Dhu Tuwa** while riding his camel, **Al-Qaswa**', the same camel he was riding on the day of **Hudaybiyyah**. Abdullah bin Rawahah, from Al-Ansar, was holding the bridle of the Prophet's camel and repeating this poem,

> "In the Name of He, other than Whose religion there is no true religion, In the Name of He, Whom Muhammad is His Messenger, O children of the disbelievers, stay out of his way, For today, we shall impose on you the fulfillment of its interpretation, Just as we fought with you to accept its revelation, Severe fighting that removes the heads from where they rest, And overwhelms the companion from attending to his companion, **Ar-Rahman** has sent down in His revelation, In pages that are being recited before His Messenger, That the best death is that which occurs in His cause, So, O Lord, I believe in its statements.''
>
> This story is collected from various narrations.

Imam Ahmad recorded that Abdullah bin Abbas said,

> "When Allah's Messenger and his Companions came to Makkah, the fever of Yathrib (Al-Madinah) had weakened and bothered them. The idolators circulated the news that a group of people were coming to them and that they had been weakened and bothered by the fever of Yathrib (Al-Madinah). The idolators sat in the area close to Al-Hijr. Allah conveyed to His Prophet what the idolators said, so he ordered his Companions to do **Ramal** in the first three rounds, so that the idolaters witness their strength.
>
> The Companions did **Ramal** the first three rounds. He also ordered them to walk normally between the two corners, for from there the idolators would not be able to see them.

The Prophet did not order them to do **Ramal** in all the rounds of **Tawaf** out of pity for them. The idolators commented,

`Are these the people whom you claimed were weakened by the fever? They are stronger than so-and-so!''

The Two Sahihs also recorded this Hadith.

In another narration,

"Allah's Messenger and his Companions came (to Makkah) on the morning of the fourth day of **Dhul-Qa`dah**. The idolators circulated the news that a group of people was coming to them, who had been weakened by the fever of Yathrib (Al-Madinah). So, the Prophet ordered his Companions to do **Ramal** in the first three rounds of **Tawaf**. The Prophet did not order them to do **Ramal** in all the rounds of **Tawaf** out of pity for them.''

Al-Bukhari recorded that Ibn Abbas said,

"In the year when the Prophet came as stipulated by the peace treaty, he said, `Perform **Ramal**.' So that the idolators may witness their strength. At that time, the idolators were watching from the area of Qu`ayqi`an.''

Ibn Abbas said,

"Allah's Messenger performed **Tawaf** of the **Ka`bah** and the **Sa`y** at **As-Safa** and **Al-Marwah** to show his strength to the idolators.''

Al-Bukhari recorded that Abdullah bin Umar said,

"Allah's Messenger set out for **Umrah**, but the Quraysh idolators prevented him from reaching the **Ka`bah**. So, he slaughtered his sacrifice, got his head shaved at **Al-Hudaybiyyah**, agreed to a formal pact with them that he would perform **Umrah** the following year, would not carry

weapons against them, except swords and would not stay in Makkah, except for the period they allowed.

The Prophet performed the **Umrah** in the following year and entered Makkah according to the treaty. And when he stayed for three days, the idolators ordered him to depart, and he departed.''

Allah's statement,

... فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِن دُونِ ذَلِكَ فَتْحًا قَرِيبًا (٢٧)

He knew what you knew not, and He granted besides that a near victory.

means, Allah the Exalted and Most Honored knew the benefit and goodness of turning you away from Makkah and preventing you from entering it in the year of **Al-Hudaybiyyah**, He knew that which you had no knowledge of, **فَجَعَلَ مِن دُونِ ذَلِكَ** (and He granted besides that) `before entering Makkah as you were promised in the vision that the Prophet saw, He granted a close victory, i.e. the treaty of peace that you conducted between you and your idolator enemies.'

The Good News that Muslims will conquer the Known World, and ultimately the Entire World

Allah the Exalted and Most Honored said, while delivering the glad tidings to the believers that the Messenger will triumph over his enemies and the rest of the people of the earth,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ ...

He it is Who has sent His Messenger with guidance and the religion of truth,

with beneficial knowledge and righteous good deeds.

Indeed, the Islamic **Shari`ah** has two factors, knowledge and deeds. The true religious

knowledge is by definition true, and the accepted Islamic acts are by definition accepted. Therefore, the news and creed that this religion conveys are true and its commandments are just,

... لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ...

that He may make it superior to all religions.

i.e. all the religions of the people of the earth, Arabs and non-Arabs alike, whether having certain ideologies or being atheists or idolators.

... وَكَفَى بِاللَّهِ شَهِيدًا (٢٨)

And All-Sufficient is Allah as a Witness.

that Muhammad is His Messenger and that He will grant him victory. Allah the Exalted and Most Honored has the best knowledge.

مُّحَمَّدٌ رَّسُولُ اللَّهِ

48:29 Muhammad is the Messenger of Allah.

وَالَّذِينَ مَعَهُ أَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ

And those who are with him are severe against disbelievers, and merciful among themselves.

تَرَاهُمْ رُكَّعاً سُجَّداً يَبْتَغُونَ فَضْلاً مِّنَ اللَّهِ وَرِضْوَاناً

You see them bowing falling down prostrate, seeking reward from Allah and acceptance.

سِيمَـهُمْ فِى وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِى التَّوْرَاةِ

The mark of them is on their faces from the traces of prostration. This is their description in the Tawrah.

وَمَثَلُهُمْ فِى الإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ

But their description in the Injil is like a seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ مِنْهُم مَّغْفِرَةً وَأَجْراً عَظِيماً

Allah has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward.

Qualities of the Faithful Believers and Their Refinement

Allah declares that without doubt, Muhammad is truly His Messenger,

مُّحَمَّدٌ رَّسُولُ اللَّهِ ...

Muhammad is the Messenger of Allah. (and this quality includes every beautiful description).

Allah praises the Companions of the Messenger, may Allah be pleased with them all,

... وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ...

And those who are with him are severe against disbelievers, merciful among themselves.

just as He, the Exalted and Most Honored, said in another Ayah,

فَسَوْفَ يَأْتِى اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَـفِرِينَ

Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers. (5:54)

This is the description of the believers; harsh with the disbelievers, merciful and kind to the believers, angry without smiling before the disbelievers, smiling and beaming with pleasure before his believing brother. Allah the Exalted said in another Ayah,

يَأَيُّهَا الَّذِينَ ءَامَنُواْ قَاتِلُواْ الَّذِينَ يَلُونَكُمْ مِّنَ الْكُفَّارِ وَلِيَجِدُواْ فِيكُمْ غِلْظَةً

O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you. (9:123)

The Prophet said,

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرَ

The parable of the believers in their kindness and mercy for each other, is that of the body: when one of its organs falls ill, the rest of the body responds with fever and sleeplessness.

The Prophet also said,

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

A believer to another believer is like a building whose different parts enforce each other.

Then he clasped his hands with his fingers interlaced.

Both of these Hadiths were collected in the Sahih.

Allah the Exalted and Most Honored said,

... تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ...

You see them bowing and falling down prostrate, seeking reward from Allah and acceptance.

> Allah describes the believers as active in performing righteous deeds and in praying, which is the best action there is, all the while being sincere to Allah the Exalted and Most Honored in the prayer, awaiting His generous reward alone.
>
> Allah's best reward is Paradise that contains His bounties and favors, abundant provisions, as well as, earning His good pleasure that is greater than the former reward.
>
> Allah said,
>
> وَرِضْوَنٌ مِّنَ اللَّهِ أَكْبَرُ
>
> But the greatest bliss is the acceptance by Allah. (9: 72)

The statement of Allah the Exalted next,

... سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ...

The mark of them is on their faces from the traces of prostration.

refers to graceful appearance, according to Ibn Abbas as reported from him by Ali bin Abi Talhah.

Mujahid and several others explained:

> "It means, humbleness and reverence.''

Some said,

> "The righteous good deed brings light to the heart, brightness to the face, ampleness in provisions, and love in people's hearts.''

The Leader of the faithful, Uthman bin Affan said,

"Everyone who hides a secret, then Allah the Exalted will either show on his face what he's done or by the words that accidentally slip from his mouth.''

Imam Ahmad recorded that Abdullah bin Abbas said that the Prophet said,

إِنَّ الْهَدْيَ الصَّالِحَ، وَالسَّمْتَ الصَّالِحَ، وَالْاقْتِصَادَ، جُزْءٌ مِنْ خَمْسَةٍ وَعِشْرِينَ جُزْءًا مِنَ النُّبُوَّة

Verily, good conduct, graceful appearance and moderation are one part out of twenty-five parts of Prophethood.

Abu Dawud also collected this Hadith.

Therefore, since the Companions, may Allah be pleased with them all, had sincere intentions and righteous good deeds, all those who looked at them liked their appearance and conduct.

Imam Malik said,

"I was told that when the Christians saw the Companions, who conquered Ash-Sham, they commented,

`These people are, by Allah, better than the Disciples (of **`Isa**) according to what has been conveyed to us.'''

They indeed said the truth, for this **Ummah** was mentioned in an honorable way in previously revealed Scriptures. The best and most honored members of this **Ummah** are the Companions of the Messenger of Allah.

Allah, the Exalted and Most Honored, praised them in previous Books and Revelations, and this is why He said here,

... ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ ...

This is their description in the **Tawrah**,

then said,

... وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ ...

But their description in the **Injil** is like a seed which sends forth its shoot (**Shat`ah**) (its shoot or branch),

... فَآزَرَهُ ...

then makes it strong, (able to stand on its own),

... فَاسْتَغْلَظَ ...

and becomes thick, (youthful and long),

... فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ ...

and it stands straight on its stem, delighting the sowers,

> Such is the parable that describes the Companions of Allah's Messenger. They gave the Messenger aid, support and victory, just as the shoot hardens the plant,

... لِيَغِيظَ بِهِمُ الْكُفَّارَ ...

that He may enrage the disbelievers with them.

Relying on this Ayah, Imam Malik stated that the **Rawafid** are disbelievers because they hate the Companions, may Allah be pleased with them all.

Malik said,

> "The Companions enrage them, and according to this Ayah, he who is enraged by the Companions is a disbeliever.''
>
> Several scholars agreed with Malik's opinion, may Allah be pleased with them.

There are numerous Hadiths mentioning the virtues of the Companions and prohibiting the criticism on their mistakes. It is sufficient that Allah the Exalted has praised them and declared that He is pleased with them. Allah the Exalted and Most Honored said,

... وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً ...

Allah has promised those among them who believe and do righteous deeds, forgiveness, (for their sins),

... وَأَجْرًا عَظِيمًا (٢٩)

and a mighty reward.

a generous reward and honorable provisions.

> Certainly, Allah's promise is true and shall come to pass and will never be broken or changed. Surely, all those who follow the guidance of the Companions, may Allah be pleased with them all, will be similar to them. However, the Companions have the better virtue, the obvious lead and the perfection in character, on account of which none among this **Ummah** will be able to attain their level. May Allah be pleased with them and make them pleased. May He place them in the gardens of **Al-Firdaws**, and make it their abode, and He indeed has done all of that.

In his Sahih, Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

> لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَه

> Do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you spends the amount of **Uhud** in gold, that amount will never reach the level of one of them spending a **Mudd** half of it.

This is the end of the Tafsir of Surah **Al-Fath**; all praise and thanks is due to Allah.